

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 29

May 2025

Issue 11



Cover Page



The cover page of the May 2025 issue of Vedanta Sandesh is a beautiful but shy bird of the well-wooded forests of the Indian sub-continent - it is the Orange-headed Thrush (*Geokichla citrina*).

The adult male of the Orange-headed Thrush have a bright orange head, breast & belly, and grey upperparts and wings, they also adorn two black lines on their face like camouflaged soldiers. The bill is slate-colored and feet are brown-pink. The females are browner with olive upperparts and warm brown wings. The orange-headed thrush is a shy, secretive bird usually occurring alone or in pairs. It has a swift, silent flight, but when disturbed will often sit motionless until the threat has passed. They are omnivorous, eating a wide range of insects, earthworms and fruit, and most active at dawn and dusk.

Orange-headed Thrush is a photographers delight and from its conservation point of view is thankfully of Least Concern. May this beautiful bird continue to flourish.

Om Namah Shivaya

S T A R T S O N



Vedanta Sandesh

May 2025



1.	About Cover Page	2
2.	Publisher's Page	4
3.	Shloka	6
4.	Message of P. Gururji	8
5.	Drig Drishya Viveka	16
6.	The Art of Man Making	25
7.	Jivanmukta	34
8.	Story Section	40
9.	Mission / Ashram News	46
10.	Forthcoming Progs	61
11.	Internet News	63
12.	Links	64



Editor

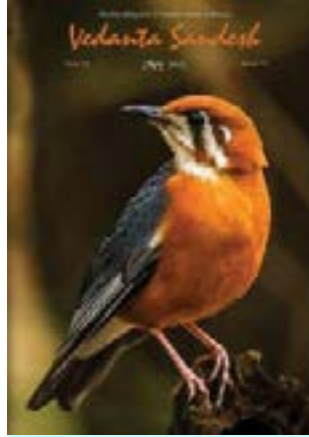
Swamini Samatananda Saraswati



Vedanta Sandesh

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शब्दजालं महारण्यं
चित्तभ्रमण कारणम्।
अतः प्रयत्नात् ज्ञातव्यं
तत्त्वज्ञातत्त्वमात्मनः॥

The labyrinth of words is a thick jungle which causes the mind to wander, in its own confusion. Therefore, true seekers of Brahman should earnestly set about to experience the Real Nature of the Self.

Vivekachoodamani - 62





Message from Poojya Guruji

MITHYACHARA

- WAY TO A DOOMED LIFE



What is Mithyachara?

Mithyachara means an untruthful person. Mithya means false and Acharan means conduct, so here is a person with false or untruthful conduct. Inside the person is one thing, outside the show or presentation is something else. This is a very dangerous condition for the person's evolution and spiritual growth. The mind will never be

Mithyachara - way to a doomed Life

free of baseless anxieties and stress. Will never have a peaceful & sattvic mind. As a result there will be negative thoughts & actions, body & mind will be riddles with fears, diseases and In spite of the fact that the person is doing some bhajans or meditation etc, still there will be no expected results.



Accepting yourself

Journey starts from where we stand. Just as a journey from one place to another starts from where we live & stay, so also our adhyatmic journey, which basically means the beautification of our minds and ultimately having a valid self-perception, has to start from what we are today. Right



Mithyachara - way to a doomed Life

or wrong, Lets accept what we are today. Our aspirations could be from any source but the fact is we have been deeply influenced by some aspirations. So lets face it and begin from here alone. If I stay in Indore in Central part of India and I have to go to Kedarnath, so obviously I will have to plan my journey from there. Why compare with a person living at a closer place like Rishikesh. No emulation, no comparison. Learn from all but finally start from where you stand.

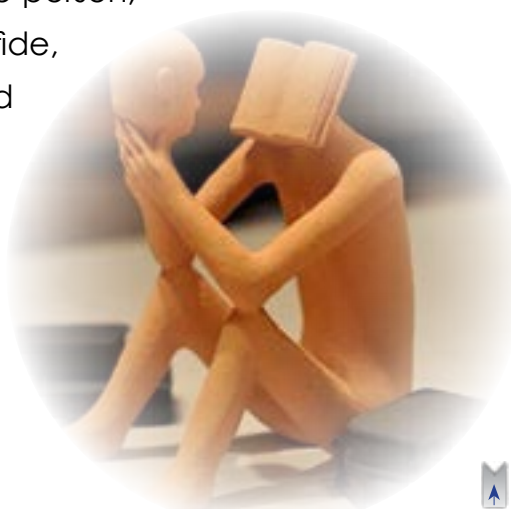
Open up with your Guru

It is always difficult to open our hearts completely & truthfully with anyone. Many a times we are not transparent even with our near &



Mithyachara - way to a doomed Life

dear ones too. We strive to present our positive sides, even though that may require efforts. However, there should be someone in your life with whom we are truly transparent & truthful. Let no ego's come in there and be yourself, however confusion-riddled we may be. That is the role of a Guru in your life. Obviously the Guru has to be compassionate and knowledgeable, we can't accept any person as our Guru. It is just like opening up with your doctor. If you cant open with with your doctor how will he/she ever help us. So look out for a knowledgeable and compassionate person, slowly get near and confide, that will truly be a good beginning. Everyone in the world is born ignorant and from igno-




Mithyachara - way to a doomed Life

rance arise all sort of delusions, confusions and negativities, so it is never a surprise for a Guru to see some negative thoughts in someone, in fact they are very happy that here is someone who is at least accepting the fact that I have some moha and they will definitely guide the person forward.

Have faith in positivity & goodness

Let there be any confusion, but deep down in your heart let there be full faith and confidence that every person can be peaceful, thoughtful, naturally positive - sattwic. If you believe it you can wake up to that state. If you sincerely believe you can be healthy then a doctor can defi-



Open up truthfully
in front of your
Guru



Mithyachara - way to a doomed Life

nitely help you, not otherwise. Realize that negative thoughts and aspiration have come to you from ignorant people and learn to drop them, on merits and by proper understanding. In this process start from where you stand today. You are the creator of your own prakruti or nature. Prakruti is something which has trickled deep down in our psyche, so the way to go is to accept that and start with a difference.

Gita Way

Bhagwad Gita advises that whatever is our prakruti one should live as per that. It is easy, effortless and involves the entire heart & soul. But how to live with a difference? Bhagwan advises that



Mithyachara - way to a doomed Life

do what you wish to do, but to help & serve others, meaning selflessly. Motivation was just to live in a particular field and way. Do it but just learn to do selflessly, with love, for the well-being of others. What is wrong is just that petty egoistic attitude and not the action itself. So turn your aspiration into a blessing for others. That's the way to go. Live fearlessly, live lovingly, live as per what you are. Mithyachara is the way to a doomed life.

Om Tat Sat





DRIG DRISHYA VIVEKA

Swamini Samatananda

Shloka - 30



देहाभिमाने गलिते
विज्ञाते परमात्मनि।
यत्र यत्र मनो याति
तत्र तत्र समाधयः॥

When the identification
with the body is dissolved
and the Supreme Self is
known (then) wherever
the Mind goes, there one
is in the state of Samadhi.

DRIG DRISHYA VIVEKA



Sangati:

From Shloka 23 to 29 the Revered Acharya revealed the significance, the nature and practice of the six types of samadhis. There are mainly two types of Samadhis i.e. the Antar Samadhi and Baahya Samadhi which were further classified into drshyanuviddh and shabdanuviddh samadhis. The Antar Samadhi was based upon the Drishya



Drig Drishya Viveka

and Drishta Viveka and the Bahya Samadhi was based upon Brahm & Sarg Viveka. These types of Samadhis clearly busted the myth that Samadhi is a practice of somehow bringing about a quite mind by either reveling in a thoughtless state of Mind or by physically cutting off oneself from the external world. It has been revealed that one awakens in the state of Samadhi by discriminating between the Drishta and Drishya and Brahma and Sarga and in the process awakening in the fact that I am essentially not this body-mind and complex but the very substratum of it all. The body and mind exist and are illuminated and

enlivened by my nature as pure consciousness. By themselves the body and mind are inert and limited in time and space. The 'I' being limitless and



Drig Drishya Viveka

Practise Sama-
dhi's diligently

unaffected by its changes.

At the level of the external world as well, the entire play of plurality is like a dream within 'Me'.

It does not have any real or independent ex-

istence. 'I' pervade all names and forms like water pervades all bubbles, waves, and the ocean at large. Yet, I am untouched, unaffected by the entire play. Having explained this enlightening process, the Revered Acharya prescribes that a spiritual aspirant must practice these samadhi's consistently until one awakens in substantial nature of the Self and abides in it effortlessly. Having suggested this the Acharya concludes this session in the following verse.

Dehabhimaane galite.....

The Acharya says that when the illuso-



Drig Drishya Viveka


ry identification with the body and Mind as the 'I' dissolves and one directly awakens in his/her pure state of sachidananda-pure existence, pure consciousness and blissful nature as the 'I' then this becomes a natural state of existence of an enlightened person. Not only this, for him He pervades the entire play of names and forms as the very Atma of all inert and living beings. The world is a vast dream dancing and playing in his very own self empowered and enlivened by him. The very nature of bondage of a jiva



Drig Drishya Viveka

has been the ignorance about his own self as essentially being beyond the body-mind complex. Along with it the misapprehension that I am a limited being bound by the limitations of the body and mind and therefore I need to seek fulfilment from the world outside. This is the cause of the manifestation of the Jiva and his samsara. Thus, to be able to negate this false presumption by seeing it as an imaginary entity and by discovering the real nature of the Self as a limitless, self-effulgent and blissful being is nature of liberation.

In such a state of direct awakening and natural abidance does an enlightened one need to sit separately in a state of samadhi? Or does he need to cut off physically from the world outside do-



'I am limited' is a baseless
notion



Drig Drishya Viveka

ing nothing at all? The Acharya says no, not compulsarily. In fact, the Revered Acharya glorifies his very existence as a state of sama-dhi at all times because he revels in the state of Paramatma at all times. Thus, the Acharya says-

Yatra yatra mano yaati.....

A man of wisdom, or in the words of SrimadBhagwadgita a Sthitapragya also continues to live in this world as per his or her prarabdha. In Vedantic vision, spiritual enlightenment does not imply inactivity in the world outside, non-responsiveness in situations or solely practicing meditation in jungles and caves. It implies an undoubted conviction, an effortless and unfragmented awareness of the Self as Brahman and a clear vision that the world of names and forms is a play of Maya basically born and sustained in his very own Self, which has only as much importance



Drig Drishya Viveka

as a dream has. With such a clear awareness when a Man of wisdom moves around in the objective world and amidst various situations then his very awareness of the Self and the world as Brahman is a state of Samadhi. Such a person when he sits with himself or chooses to go in samadhi, he withdraws from the play of Maya like a tortoise withdraws his arms and legs and glides into his shell naturally and effortlessly, totally untouched and unaffected by the world outside and when the same enlightened Self interacts in the world outside there is a clear awareness of 'Sarvam khalu idam Brahma'. Brahman alone is the truth of everything. Thus, the Acharya says an enlightened one is forever in samadhi be it within himself or when he is interacting in the world outside.





- 86 -

How to Realise Him

P.P. Gurudev
Swami Chinmayanandaji

THE ART OF MAN MAKING



he mind under its inherent modes throws up its thought-content and we, identifying with the mind, act in a world of illusions. When we identify ourselves with the mind, our vision gets coloured by the predominant mode of the mind or we get entangled with the freshly erupting thoughts and fancies of the moment.

In either case, carried away by the powerful gunas or jostled by the hor-



The Art of Man Making

rid forces of the rising thought-floods, we get dashed into the frothing pit of worldly sorrows. In our preoccupation with these ceaseless woes we find no peace within, no quiet with-out, to pause and capture the melody and harmony which lie deep within the bosom. This force of illusion cannot be overcome except by the power of deep meditation.

Says Lord Krishna, "Indeed, this divine Illusion of Mine, constituted of the 'gunas', is difficult to cross over; those who devote themselves to Me alone can cross over this illusion". Maya appears to be a confusing word to the early students of Vedanta. The power of illusion inherent in us is called Maya, and it plays in two ways: 1) the



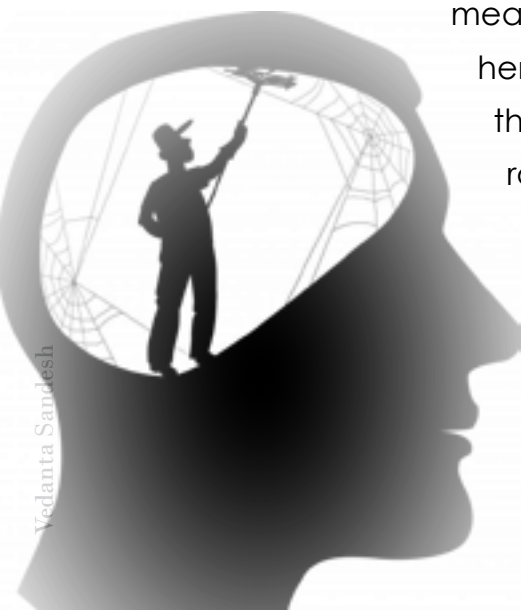
The illusion of the world is very strong



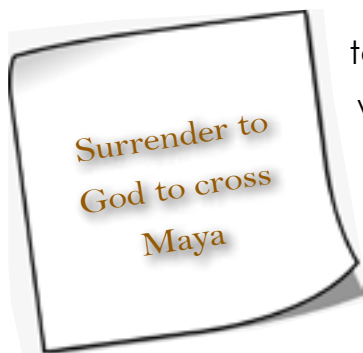
The Art of Man Making

non-apprehension of Reality and 2) Its consequent misapprehension. Under illusion one perceives a ghost upon a post. Here the post is real and the ghost-vision is an illusion. This terrifying experience is caused by the power of illusion in our mind.

On closer analysis we find that this illusion had arisen from “ignorance”, or non-apprehension, of the post, and this causes the misapprehension of the post as the ghost. If we are wise of the post, meaning, when we apprehend the post, the ghost, the product of our ignorance, ends. Similarly, in our ignorance of the Self, meaning, in our non-apprehension of Reality, we come



The Art of Man Making



to misapprehend It as the world of plurality. This is illusion-Maya. On apprehending Reality, ME, the non-apprehension ends. The 'ignorance' of the Self ends in the 'knowledge' of the Self. Maya ends when we shift our attention to the ever-present pure Consciousness in us.

Thus Krishna declares, "This divine illusion of Mind constituted of the gunas" is "difficult to cross over". The power of Maya is the power of the mind at play, and to conquer the mind and tame it is not an easy task for the worldly man of passions and lusts.

Is spiritual life then a stupid waste of energy? A vain effort? An unprofitable strug-



The Art of Man Making

gle? A foolish yearning which the seeker can never satisfy? The Lord, with kindness, declares, "those who devote themselves to Me alone", meaning, those who discriminate between the Real and the Unreal (Viveka) and have the heroism to reject the Unreal (vairagya), such men "so devoted to Me alone" and not to ephemeral sense-objects, they "can cross over this Maya, this power of illusion"

In short, however terrible the power of illusion may be, those who learn to pull away their attention from the sense-world of objects and with single-pointed devotion turn to meditate upon



The Art of Man Making

the Self, they do cross over this distracting and disintegrating power of illusion playing in the mind, and come to realise Me, the Self. When the post is perceived, the ghost-vision ends immediately.

Mind is Maya at play. Conquest of the mind is conquest of Maya. In meditation when the mind is transcended, the Maya-play ceases. The Infinite Self is then realised as the only Reality.

Then why do we not meet many realised ones among us? With the sublime sadness of all great Masters and Prophets, Krishna here expounds why man fails to realise his own Self, the divine Consciousness Supreme. The evil-doers, the deluded, the basest of men, deprived of discrimination by Maya, and following the ways of



The Art of Man Making

the asuras they do not devote themselves to Me. Once we come under the enchantment of Maya (mind), our powers of discrimination get lost. Under the compelling forces of the mind's passions we lose our capacity to think, and thereafter, we act thoughtlessly, indulging excessively in sense-pleasures.

This makes our attention extrovert and dissipates the Consciousness. We then act extrovert, become "evil-doors" out of delusion. Soon we become the "basest of men". Under such a condition we cannot but follow the satanic path of selfish sense-gratifications.

This is the personality picture of a vast majority of us. Those who do not fall victims to the mind's lusts are but exceptions. They are too few,



The Art of Man Making

extremely rare. Unless one consciously turns one's attention to the Higher Self within, unless one has deep devotion for the Lord, unless one learns to glimpse His glory in the world of beings around, one must necessarily fall for the enchantments of one's own mind.

To have a great ideal, a high motive, a gracious goal, is to bring a rhythm and purpose to life. Even in the world we find that a man of ambition, of a definite political goal, of a great scientific, literary or artistic vision, has neither the time nor the urge for the idle life of dissipation. One who is fired by his deep devotion to the Self can have no fascination for sensuous pleasures and the worldly preoccupations. He pursues the Self alone, and does, indeed, transcend the mind.



Jivanmukta

Wandering In Himalayas

140

*Lake Manasa
A Hasty Retreat*

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

In the morning, after taking tea with sattv flour, we proceeded along the shore of the lake. My desire to pass a few days in another lamasery was unfulfilled because some of the sadhus in my company were plagued by physical ailments, and we embarked on our return journey in haste.

Having proceeded some distance along the shore of Lake Manasa, we aban-



Jivannukta

doned the route, turning westward, and continued along the shore of Lake Rakshasathal, stopping to rest on the way. Though curved in shape, Rakshasathal is as large as Manasarowar, and equally awesome. But people do not regard it as holy or worship it ardently.

At 3 p.m we resumed our journey across the broad plains, leaving Rakshasathal behind. When we reached a small stream, we decided to camp there for the night. A strong wind had set in, causing us great discomfort. The place was infamous as a rendezvous of marauders, but that night they caused us no trouble. During my first journey some robbers had actually overtaken me here,



Jivannukta

but finding me penniless and alone, they had devoutly offered me sattv flour and left me alone. It is to help sannyasins lead a pure, fearless, peaceful life that non-possession is enjoined upon them by the Shastras; for a man without possessions and without attachment has no fear anywhere, at any time. But one with possessions or attached to persons with possessions, is subject to fear everywhere and at all times.

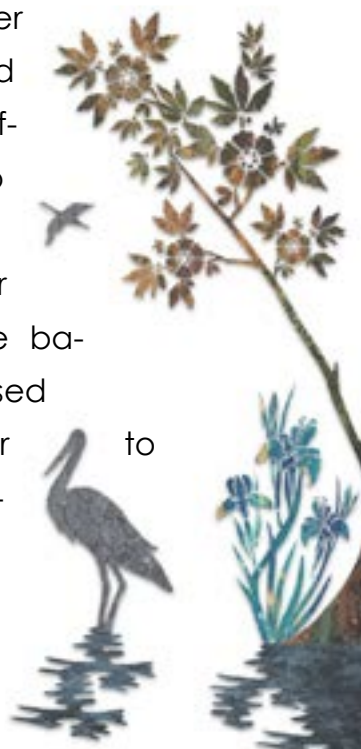
Some Lamas camping nearby were accompanied by women. If women could vanquish the Gods themselves-Brahma, Vishnu, and Maheshwara (Siva)-how easy it is for them to conquer poor Lamas and sannyasins! The seductive charms of gold and woman are well known in all lands and all ages, whether near Kailas, in Heaven, or



Jivannukta

upon the earth. In our times it is hard to find Hindu Sannyasins or Buddhist Lamas who can resist the charms of either.

We passed the night there pleasantly, and in the morning set out again with a large number of men, women, and children. Some of the women carried their young ones on their backs in folds of cloth, and diligently attended to other duties such as driving horses and donkeys or sometimes running after them. They did not seem to hold back from any type of work on account of the baby on their back. Thus God creates some babies to grow up in Tibet, exposed all the 12 months of the year to the piercing cold blasts and be-



Jivannukta

numbing cold, lying on the open plateau or on the bare shoulders of their mothers. The same God creates other children to be brought up on the daintiest food, in velvet cradles, and air-conditioned rooms of luxurious palaces. They smile like the jasmine and grow up like the crescent moon. Yet other children grow up in the dirtiest slums in the most squalid surroundings, in filth and suffering and starvation.

Why is this? Why has the All-Merciful Lord ordained such different fates to different children? How can the religions which repudiate the Theory of Rebirth and seek to maintain that every man's enjoyments and sufferings are the result of his own actions in the present life, account for the varying degrees of pleasure and pain in the case



Jivannukta

of these tender children who have not yet begun to do either good or evil? Of course, attempts can be made to wriggle out of the difficulty by trotting out lame excuses; but until and unless the Theory of Rebirth is accepted unconditionally, no answer satisfying the critical intellect will be found. That God re-creates his creatures in positions high or low in accordance with their merits or demerits earned in previous lives is an idea acceptable to most impartial thinkers.





STORY

Section

HANUMAN GOES TO SUGRIVA



anumanji was the disciple of Surya Devta. Hanumanji flew before the chariot of the sun god, withstanding the awesome glare until he became well versed in the four books of knowledge (the Vedas, the six systems of philosophies (darshanas), and the sixty-four arts or Kalas).

Having been blessed with all kinds of knowledge it was now time for Hanuman to



Hanuman goes to Sugreeva

offer guru-dakshina to express his reverance and gratitude towards his Guru. Although Surya dev asserted that watching the devoted pupil study was dakshina enough for him but when Hanuman insisted on giving something to express his gratitude, the sun god asked him to look after the welfare of his son Sugriva, who was the stepbrother of Vali, the king of Vanaras.

Before Vali became the lord of apes, a simian named Riksha ruled over them. Once it so transpired that Riksha fell in an enchanted pool and turned into a woman. Both the sky-god Indra and the sun-god Surya fell in love with her and she bore each of them a son. Indra's



Hanuman goes to Sugreeva

son was her firstborn Vali while Sugriva her second offspring was the son of Surya.

After bearing the sons, Riksha regained his male form. When Riksha died, by the law of the jungle, the Vanaras fought each other to become the leader. Vali successfully killed or maimed every other contender to the throne and became the undisputed ruler of the monkey world.

As one who had successfully earned his dominant place among the apes, Vali was not obliged to share the spoils of power with anyone, but being of a magnanimous nature he shared everything with his younger brother Sugriva. It was in these circumstances that Hanuman entered the companionship of Sugriva who later became an



Hanuman goes to Sugreeva

unprecedented companion and advisor to Sugriva and having met Sri Rama He is revered and worshipped as a living example of devotion and service.





Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

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*Sri Ram
Navami
Celebration*



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Birthday Blessings



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Human Life - a great blessing



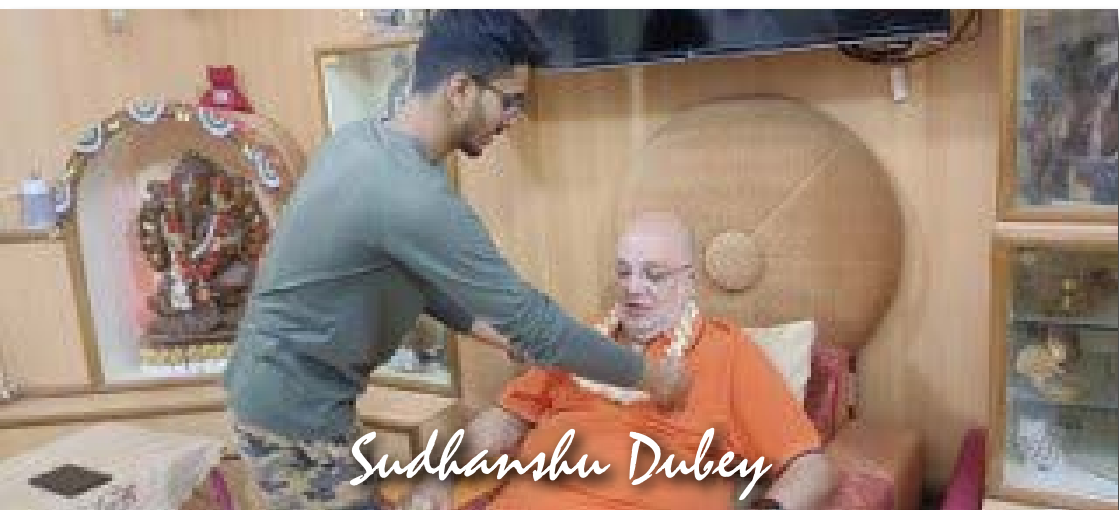
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Jivem Sharadah Shatam



Rekha Sharma

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Om Namah Shivaya

ASHRAM NEWS

Tan me manah Shivsankalpamstu



Ashram & Mission Programs

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 Bh Gita (Shankar Bhashya)
 @ Vedanta Ashram, Indore
 Poojya Gurujī Swamī Atmanandajī

Hanuman Chalisa Gyan Yagna

By P. Gurujī
 Swamī Atmanandajī

Published Daily @ 4.00 PM

On YouTube



ASHRAM NEWS

Online Vedanta Class

On Tattva Bodha

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet



Online Weeekly Satsang

Pravachan (Gita 17), Chanting & Meditation

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet



INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

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